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INTERNATIONAL BIBLE STUDY.

Sept. 30th 1883.——*Joshua* I. 1-18.

For Comment see last *Guardian*.

October 7th 1883.——*Josh. III.* 5-17.

"Joshua said unto the people, Sanctify yourselves; for to-marrow the Lord will do wonders among you." The word "sanctify" is one of those words the meaning of which advances as the enlightenment of the people addressed, advances. To develop in a carnally-minded people the idea of holiness, they are taught to connect it with certain material things, places, implements, creatures, or with abstinence from such. By degrees, they are led on to a juster apprehension of the matter; though in order to learn the 2nd or 3rd lesson it is necessary that they should thoroughly learn the 1st, or 1st and 2nd. Some nations appear to have rested in this initial instruction, and to this day know no holiness but ceremonial holiness. The Israelites were told to put away all that they had been taught to consider unclean and thus be prepared to witness the manifestation of the Lord's glory.

May we not hear the voice of the Lord thus speaking unto us to-day? "Sanctify the Lord God in your hearts." "Sanctify them through thy truth; thy word is truth." "That the world may believe that thou hast sent me." He would have us sanctify ourselves, by looking solely to him for the means of serving him, for our instruction, for our pattern. They who are more impressed by what they call the forces of nature and the resources of civilization, cut themselves off from the faith without which it is impossible to please God.

The priests were instructed to take the ark of the covenant and advance with it before the people. The ark was the token that a covenant existed between God and Israel, whereby He became their God and they his people; it was a prefiguration of Him through whose atoning blood an everlasting covenant binds all believers to the throne of God. In the present case the ark in the van was the token of God's presence. That presence was verified to them by wonders which accompanied its advance.

"And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that as I was with Moses, so will I be with thee."

Happy is he in whom self has been so minimized that God can magnify him in the eyes of his brethren. The utter imbecility of man appears in the fact that it is all but impossible to advance him to a position of usefulness, but that he straightway begins to glorify himself and despise others.

Joshua summons the people to hear the words of the Lord their God, and informs them that God will give a display of his power which shall not merely carry conviction to their minds, but which shall be a manifest token to a of the doom about to descend upon the seven tribes inhabiting the land of Canaan. "Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan." Notice the expression, Lord of all the earth. He at whose will the Jordan shall stand still, and all the forces of nature prostrate themselves before him, is infinite and incomparable in majesty. As soon as the soles of the feet of the priests that bear the ark of the Lord of all the earth, shall enter the stream, the stream from above shall at once cease; and that which is below shall flow away and leave the bed of the river exposed. We may *imagine* that a chasm was formed in the bed of the river into which the waters descended and found a deeper channel; but we can predicate nothing as to the method employed, except that the waters stood as a heap. Out of the twelve tribes twelve persons were designated to take as many stones from the bed of the river wherewith to construct a memorial of this sublime event." It was the time of harvest, when the river overflowed its banks, so that the edge of the river was not deep. The priests with the ark took up their position in the bed of the river, and remained there till all the Israelites had passed over.

When the Israelites had first reached the borders of Canaan at Kadesh Barnea, 39 years before, their faith failed them, they were defeated by their own unbelief and driven back to the wilderness. A new generation had grown up with this solemn warning ever before them. They now believed God and found a victory that included many victories. It was in faith they entered the stream, and it was in faith that the priests stood hour after hour in the bed of the river with the mountainous waters visible in the distance, and it was in faith that the Israelites marched deliberately and in martial order through the bed of the river. "This is the victory which overcometh the world even our faith."

Many are ready to question the justice of the doom executed upon the Canaanites by the armies of Joshue. This matter becomes much simplified if we call to mind that God at the outset gave all the people such an overwhelming proof that He is the God of all the earth, and that the Israelites were the people to whom he had given the land. They were (to use a modern term) squatters in the land, dwelling where they had no title, God having from the days of Abraham declared his purpose to give this land to a people that should be ruled by Him. When the Jordan was arrested, and again when the walls of Jericho fell down, it was made abundantly evident that whosoever resisted the Israelites, resisted God. The Canaanites who resisted the advance of Joshua and his people, were mutineers, fighting against God. They had treated with contempt the message of eviction, and they were found with arms in their hand, fighting against God. There was nothing to hinder them from retreating, crossing the border, and finding a home somewhere else in the wide world; there was nothing to hinder them from submitting to Jehovah and seeking his mercy. The purpose of God to give the land to the people who were most disposed to obey him, does not need vindication. At this very day, all the people upon the face of the earth who are not subject to God, hold their lives and all appurtinences on sufferance. They have already forfeited all title of their own.

WEEKLY REVIEW.

—In a recent number of the *Christian* we find the following:

It is impossible to read without the deepest regret the statement made in the various papers that the Eagle Tavern, City-road, has been re-opened as a licensed public-house.

—Dr. Meurin, Bishop of Ascalon, Vicar Apostolic of Bombay, and all that, has issued a Pastoral Letter beginning thus:

Our holy Father, Pope Leo XIII, surveying from the height of his Apostolic See all the nations of the world, and considering with paternal solicitude the innumerable woes and imminent dangers which beset the great flock of the Divine Shepherd entrusted to his supreme pastoral care, has with true apostolic wisdom and zeal decreed that all the children of the Holy Catholic Church should join in common prayer and implore on her behalf the never-failing assistance of the ever-blessed Virgin Mary, whom they justly invoke as the "Help of Christians." Following the example of several of his glorious predecessors, our holy Father has chosen for his purpose the feast of the holy Rosary.

He goes on to prescribe the daily recitation of the Holy Rosary and the Litany of the blessed Virgin Mary, from October 1 to November 2nd. It is said of the Church of Rome that she never learns. To meet the perils that threaten her she can think of no more effectual resource than to command all her members to call upon the Blessed Virgin Mary. She calls herself Apostolic and does what no Apostle ever thought of commanding. In all the epistles of the Apostle Paul, in those of John, James, Peter and Jude, there is not one word of instruction to this effect, but a great deal of instruction that is utterly opposed to it. We grieve very much to say it, but if the Bible is true, what the Pope commands his people to do from the 1st of next month, is to spend thirty-two days in blasphemy. We revere Mary the mother of Jesus as an excellent woman, singularly honoured of the Lord, but always a creature and never entitled to receive the honour that is due to God only. Only One who has all power in heaven and in earth can properly be called upon to guide and protect and bless and save the church. For all Romanists throughout the world to call

upon Mary, is to imply that she has omnipresence, omniscience and omnipotence; but these belong to no created being. But it appears from this Pastoral that the members of the Church of Rome, are not supposed to pray simply for the sake of getting what they pray for, but have to be bribed to pray by promises of Indulgences. A Plenary Indulgence is promised to those who offer the prayers and take the communion. An Indulgence of seven years and seven quarantines, to those who recite the Rosary and Litany and pray according to the intention of the holy Father. The distinguishing doctrines of the Bible are here trodden under foot. "No man cometh unto the Father, but by me." "There is no other name (but that of Jesus Christ) given under the whole heaven where by we may be saved." "There is one God and one Madiator between God and man." "I am the Way, the Truth and the Life." Romanists will have their 32 days of prayer to Mary, and in January next Protestants throughout the world will unite in praying to God in the name of Jesus, The pastoral is addressed "to the Brethren and Children in Jesus Christ," but after that the name of Jesus does not once occur.

—In the 2nd ch. of 2nd Thessalonians, Paul speaks of an apostasy, a falling away, that was to take place, and says that the signs of this were even in his day perceptible, only there was a power that hindered its development; on the removal of this power (understood to be the imperial power of Rome) this corrupt form of Christianity should become conspicuous and continue so till the second Advent of Christ when it should be destroyed. From this it appears that throughout the greater period of the history of the Church, the most salient and formidable object will be this Man of Sin, this corrupt form of Christianity, this that claims to be and is not the true church. Now what is it that answers to this description? Is it Protestantism? Our Catholic friends tell us that Protestantism is only $3\frac{1}{2}$ centuries old. We affirm that it existed before, but in dens and caves of the earth and in remote valleys, because of persecution. What we are looking for is a power, subduing other powers, speaking great things. This same system was spoken of in Daniel vii as a little horn, rising up, subduing other horns, having eyes to oversee *(episcopos)* and speaking great things. Here, by Paul we are told that he exalteth himself above all that is called God or that is worshipped, and sitting in the temple of God shows himself that he is God. Is there any one who claims to be supreme and infallible, dispensing men from obeying laws that God has given, creating objects of worship and causing men to give to these the honour that is due to God alone and to his Christ; who speaks great things, using a style that no other man affects to use; who claims the right to put to death all that acknowledge him not? Is there such a one? Let our readers look at the extract given above from the Pope's Pastoral and notice the grand style which he employs. This very Pastoral supplies all the proof that a man of candour can want that we have here the fulfilment of 2 Thess. ii, 4

—The spoliations sustained by the Church of Rome in European states in the last century, the loss of the States of the Church, the forfeiture of the temporal dominion more recently, have been somewhat crippling, nay, severely crippling, for the way has been opened up for the circulation of the Scriptures in the vernacular in almost all Europe; but Rome has obtained some advantages which she may regard as in a measure compensatory for these losses. We mention one of these, which goes far to make her forget the desolations that have come upon her. She has induced Protestants to make a law that whosoever shall speak against her as anti-christian shall be pronounced uncharitable and narrow-minded. This law is very generally observed, and the result is that there is no more protesting, no more testifying against Rome as anti-Christian. It requires no little self-deniel to write as we are doing, for we love peace as much as any body, but dare not purchase it at the expense of truth.

—A. H. (whose letter we think it best not to publish) is annoyed with us for having, about three months ago, reproduced the remarks of Sir Richard Temple in which he spoke commendingly of the Native Christians of India. A. H, thinks Sir Richard "a Laodicean," and says that if we had quoted the opinions of Sir W. Muir, Mr. Thompson or Sir C. Aitcheson, it would have been more to the point. The opinion of Sir Richard Temple would go further with those who do not believe in Native Christians, than the opinions of the gentlemen just named. Men in the position of Sir Richard, even if they are Laodiceans, are much more tempted to speak slightingly of Native Christians than to eulogize them, and when Sir Richard does a just thing let him have the credit of it, and we need not grudge the much-disparaged Native Christians the word spoken in their behalf. Perhaps the best thing that Sir Richard, A. H. or we ourselves can do for them is so to adorn the doctrine of God our Saviour that they may safely follow our example.

—We really pity the poor people who are obliged to toil so hard for amusement and excitement, to save themselves from unendurable ennui, and who in the rainy season are accustomed to congregate at Poona, One of them writes to a contemporary as follows;

Life seems to be a struggle how much one can crowd into the twenty-four hours. Sleep plays but a minor part in our programme. The Poona season murders sleep. The majority of us have worked harder at amusements than any nigger on a plantation. We have eaten more than any boa-constrictor, and danced far more than any dervish for the last fortnight. Many a weary chaperone and husband longs for the seclusion of Yerrowda Jail. It is a sad sight to see at a ball a row of tired old ladies trying to look as if they enjoyed themselves, and it is a painful spectacle to watch the wearied husbands who fill up the doorways.

This passion for diversion, for sports, for games, races, dances, lotteries, theatricals, etc. etc. so conspicuous in India, but which is marked enough at the present day throughout what is called the civilized world, supplying the daily papers with about one half of their material, shows plainly enough that men are not on the right track and are conscious of it, and are in these ways trying to escape from the uneasiness caused thereby.

—The *Indian Chr. Herald* says that Miss Pigot was willing to have the case between her and Mr. Hastie investigated by any missionaries of Calcutta, but Mr. H. would not consent to it. The Administrator General was next proposed as an arbitrator, but Mr.H. did not agree to this.

"He proposed Mr. Paul, the Adovocate General, and Mr. Phillips, the Standing Counsel as Arbitrators, gentlemen who from their standing in the bar, had little or no time to give to an investigation of this kind, and whose services could only be secured at a heavy cost, heavier than what the Plaintiff would incur by a regular trial in the Court."

The odium of bringing the matter into Court does not attach to Miss Pigot, who, under the circumstances, had no alternative, except that of submitting to the detraction, the Scottish Ladies' Society having thrown upon her the obligation of vindicating herself in a court of law. It is now stated that

"Upwards of two hundred respectable native gentlemen have already put down their names to subscribe to a fund to enable Miss Pigot to appeal" against Mr. Justice Norris's decision in the Calcutta Defamation Case."

—For two years and a quarter an Ecclesiastical Courts Commission has been sitting in England, and their Report has just been submitted to the public, receiving no small measure of attention from those who are interested in the Church of England. It remains to be seen if the recommendations of the commisssion shall be acted on by the legislative power; if acted upon, considerable changes may be expected. The *Church Review* says:

Unsatisfactory to all parties or satisfactory to any, as the Royal Commissioners' report may eventually prove to be, there cannot be a doubt but that it is a most valuable document to the Church of England. We do not exaggerate its importance when we say that it entirely alters the complexion of the relations between Church and State. It places on a clear basis, supported by a mass of documentary and historical evidence, the fundamental autonomy of the Church as a part of the Constitution, indicating, if not tracing to their source, the various encroachments which from time to time the State has made upon the separate domain of the Church. But the report does more than this. It rivets in a very direct manner the bolt driven into the Church during the hast fifty years which fastens together the historic and doctrinal identity of the post-with the *pre*-Reformation Church.

This last sentence is significant. It shows that the most ardent desire of many Churchmen is to make it appear that the Church which was established in England before the Reformation is identically one with the Church of England that now is. These people are determined that the Church of England shall be connected if not with the Church of Rome now existing at least with the Church of Rome of the Dark Ages, she must have the mark of the beast, if not on the forehead in the hand. The Report of the Commission is viewed as favouring this desire. The *Standard* claims the Report as a High Church victory. The Report recommends the abrogation of the Civil Council, and would give the Bishop a veto. The Record takes a more hopeful view of the Report.

—Rev. Mr. Long, M. E. Missionary at Yokohama, writing July 19th, announces the arrival of Bishop Merrill, accompanied by Mrs, M. He adds;

The year just closed is the most successful in the history of the Japan mission. On my own district (Nagasaki) there have been about a hundred conversions. The work is simply marvelous.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

—An Appeal on behalf of the Free Ch. Mission at Amraoti, (referred to in the Rev. Nar. Sheshadri's letter *infra*) has been sent to us. A new school-room, to serve also as a place of worship for the Native Christians, (numbering some 35 persons,) to cost about Rs. 4000, is wanted; also a Mission-House to cost about Rs. 2,500. The Appeal makes out a strong case, and is signed by Mr. R. W. Woodhouse, Hon. Sec. of the Mission.

—Mr. D. M. Traill, 20 British Indian St. Calcutta, has sent us specimens of "Nagri" steel-pens, for writing Hindi and Marathi, and also of pens for English writing. They appear to be very good and remakarably cheap.

—Mr. Junardan Ramchundra sends us a copy of a letter to the Millowners' Association, in which he again remonstrates with them on the amount of work exacted by them. The fact that the market is overstocked with their products, constitutes (he thinks) a special reason why they should curtail the 12 or 13 hours of daily work, and grant the work people periodical rest. We heartly sympathize with Mr. Janardan in his efforts and with him much success. We confess however that we have very little expectation that the Mills will make any concessions to their hands that the law does not require of them.

—We have also received a copy of a letter addressed to the Mill-Owners by the Committee of the Theistic Association, (Prarthana Somaj) asking for aid in supporting night-schools for the labouring classes. There are four such schools, attended among others by many Factory boys, where the three "R"s are taught. One would hardly have thought that boys all day employed in Factories, would be willing to spend their evenings in school. Moral instruction is also given in the schools. It is proposed to establish two more schools. Our friends ought not to have much difficulty in providing these. Address the Hon. Sec. Prarthana Somaj Mundir.

—The New Testament has been translated into the Chinyanja language, one of the languages spoken on Lake Nyassa, by Dr. Laws of the Livingstonia Mission.

—Some of our readers may remember that at the last meeting of the S. India Conference (Calcutta, Dec. last) the contention waxed rather warm between good Bishop Foster and the Conference with regard to the principle of local support, it being the opinion of the Bishop that the S. I. C. Churches could not prosecute mission-work effectively without contributions from America. In a recent letter of the Bishop, in *Zion's Herald*, he shows that he carried away very kindly feelings towards the S. I. C. for he speaks of it in terms of extraordinary laudation, holding their work up to the Churches of America as an example to be imitated and scarcely to be matched though he still doubts their ability to overtake the work among the Natives.

—A friend sends us a copy of the (London) *War-Cry* of September 1st, drawing our attention to an account headed "Another Miracle" in which an account is given of the healing of one who had been confined to her bed for a long time, and who, after earnest and repeated prayer by some Salvationists, was instantaneously restored. We see no reason to doubt the statements here made. During the last ten years the *Bombay Guardian* has contained notices of many cases of healing by faith, some of them most remarkable, occurring among various denominations of Christians; and we have reviewed more than one publication written in advocacy of the opinion that such answers to prayer ought to be expected. It is evident to us that the great Head of the Church is drawing the attention of his people to this long-unappreciated privilege. So far as we have observed, these remarkable answers have strengthened the faith of Christians, without carrying the conviction to outsiders, as the miracles wrought by primitive Christians generally did and were designed to.

NOTICES OF BOOKS AND REPORTS.

The Christian College Magazine. September. Contents. The place of Agnosticism in Religion. R. Harvey. M. A., LL. D.—The great English Reading Room. Mrs Milne Rae.—Student Life at Oxford. W. H. Findlay, M. A.—A study of Wordsworth's Ode. A. Alexander, M. A.—The Close of Day. W. F. Hooper. With Notices, Notes, Extracts, Queries, Correspondence &c. In the article on Agnosticism, on the principle perhaps of becoming all things to all men, or perhaps on the principle that flattery goes a great way in argument, the writer becomes rather more of an agnostic than—as it seems to us—a Christian apologist should. The difficulty with the agnostic is that he glories in his ignorance. He thinks himself wiser than those who know. To know is the mark of a small mind. Agnosticism combined with humility, is more approachable. Such a man may be brought to understand that the reason why he does not know God is that he does not stand in the right relation to him. He is a sinner; a rebel; an exile from the kingdom of God; nor can he know the sovereign until be submits and trusts. The believer is one who knows. "This is eternal life, that they may know thee the only true God and Jesus Christ whom thou hast sent." To the believer God is the most knowable of beings. We say it deliberately, knowing how strange the statement will appear to many. God can better be known than man, because he is truer than man; his manifestations perfectly accord with what he is, which is not the case with man. In other words God reveals himself clearly and correctly where the discerning eye is single and pure. Goodness and justice and truth are just as recognizible in an infinite Being as in a finite one. The difficulties are in ourselves not in God, and God knows how to remove these difficulties when we fully submit to him. The Bible speaks of man's inability to know God, and points out the cause, viz his attachment to his own ideas, self-preference, in other words, sin. But the Bible is also most explicit in declaring that God has the power to reveal himself to his creatures. There is a revelation, available for gnostics and agnostics, whenever they shall be willing to occupy the stand-point which God has appointed.

The Vedarthayatna, or attempt to interpret the Vedas. Rig-Veda Sanhita, 4th mandala, hymns 342-350. Monthly part 71. Feb. 1882. Many of these hymns are little else than odes in praise of the exhilirating quality of the soma-juice. Some of them are addressed to the Ushas, the harbingers of day, daughters of Dyaus (Zeus or Jupiter.) They are compared to herds of cows. This periodical appears to be very extensively patronized, and we wonder that the publisher should allow it to fall so far behind in date.

"The Purans. A monthly Amusing Magazine." August, 1883. Containing translations into English from the Ramavijaya and the Bhaktivijaya. The illustrations are doubtless designed to add to the amusement caused by these translations from sacred books. One of them is a picture of Kaband, a demon with arms 162 miles long, who sat in the forest with his head cut off and placed beside him. The Hindu Gods were sometimes in confusion as to which of them was supreme. On p. 29 we read that Siva was once praying to Rama and Brahmadeva, when his wife Parwati remonstrated him, reminding him that he was the chief God. He answered that he had indeed created the others, still he thought it proper to worship them.

"Report of the Chuttisgurh Mission." There are 175 communicants in the Church at Bisrampur, and at Raipur there is a Church of 25. There were 28 adults baptized last year. Catechists and Readers, 5; teachers 5. The Rev. Mr. Lohr is at the former place with an Asst. Missionary, and Ganeshpur is occupied as an out station; the Rev. Mr. Stoll is at Raipur. Mr. Lohr says: "We believe most of our converts to be earnest and sincere in seeking the salvation of their souls." At the Dispensary, 4,000 patients have been treated. The converts are mostly engaged in agricultured work on behalf of the Mission, being paid for their labour. The income from farm and jungle amounted to Rs. 3,108, the total expense of the Mission being Rs. 7,689.

The Bombay Guardian.

SATURDAY, SEPTEMBER 29, 1883.

MODERN TENT-MAKING.

We mentioned lately a Mr. Hartwell who was in Bombay on his way to China where his father is a missionary of the Am. Board. He had been spending about a year in London, and in connection with the Y. M. C. A. was led to form a class for the study of the Bible among the Chinese resident there. Noticing the large number of young men earnestly desirous of engaging in Christian work, willing to sacrifice their ease and comfort and worldly honour that they might be useful to their fellow-men, yet hindered from going abroad by their want of theological training, it struck Mr. Hartwell that such might go to India or China, get some secular employment there and thus earn a modest livelihood while finding time to complete their studies and engage in evangelistic work. We had some correspondence with him on the subject before he came to the country, and told him that men who were clearly led of the Lord in the matter, men of entire consecration, willing to take all risks upon themselves, might unhesitatingly go forth, and confidently expect that they would find fields of usefulness. Men whose Christian character had not been proved, would be tempted to

let the secular swallow up the spiritual, and succumb to the spirit of self-indulgence so common in India. We have received a letter from Mr. Hartwell, written at sea after leaving Bombay, and think it will be no trespass to publish a portion of it:

Ignorant as I was in large measure of the precise nature or extent of the work of Mr. Taylor in India, except as I knew it was principally among Eurasians and Europeans, I cannot but feel it was God who led me to you, for the idea I advanced would from most sources meet with simple contempt. The longer I ponder upon it however the less wild and fanatical it appears, and the more wide reaching in its results if attainable in any degree. And the idea of local support is the best possible basis and introduction to the real idea of self-support.

Nor would I recommend this in any sense in opposition to the work of the ministry or of denominational missionary societies. Ordained men and sectarian missionary societies have done all that has been done for the heathen worth mentioning. While laymen and individuals as such have worked for the cause of Christ in America and England and all nominal Christian lands to a greater or less degree, the idea of labouring for and among the heathen as laymen or individuals has from the very necessities of the case been little considered. But why may not it be true that the time has come for just such effort in India, if not at present in some other heathen countries where it might appear even less practicable.

Hundreds of worldly young men come boldly to India to seek their fortune, and work their way up in business until they hold positions of influence and importance, and can it be that Christian men may not do the same? Must it be true that, outside the army and navy, the only two classes are to be ordained missionaries and worldly business men? I am not saying there are not many Christian business men in India, men it may be who like Mr. M. may be using their means and influence for great good; but in proportion to the gigantic needs of the country, am I not right in a sense in dividing English and foreign influence in India into the two classes of professional ordained missionaries and worldly business men? It is this very fact that has brought about the South India Conference, with the results which I take it are far more important than usually admitted. And not the least of the influences of this movement, opposed as I have heard it by some, is just this for which I see a tremendous need and opportunity, i. e., the existence of an intermediate class of Christian business men.

I did not think of writing you on the merits of the question. Your cordiality led me to think you took in the situation probably far better than I can passibly conceive it. But as I write the importance of the subject grows upon me.

In my brief stay of a fortnight in India, and hasty excursion of 500 miles into the interior as far as the Friends' Mission at Sohagpur, I was astounded at some of the sentiments I heard expressed. A gentleman at Hurda connected with the G. I. P. R. in an influential position—a gentlemen who speaks like a native four dialects and has had experience of Indian life for many years in connection with each of the Presidencies,—gave it to me as his serious conviction that the gravest drawback to the work of Missions in India was the European influence, and others freely expressed the same sentiment. What! thought I, can it be that the Gospel of Jesus as expressed by the missionaries of the cross, is handicapped by the natural side influences of a so-called Christian civilization? If so, it is high time something be done. And can it be that representatives of sects are so blind to these facts as to criticize adversely such a movement as, led by the Spirit of God, Mr. Taylor inaugurated among these very classes? Nor would I speak harshly of business classes in India. They may not be worse than in other countries. Nowhere do they feel sufficiently their influence for good! They need to be converted to Christ, and set to work for Christ, and any man who cantributes to this and, be he minister or layman, has my hearty sympathy, whether I agree with him or not in other matters. What is needed is *a practical Christian life in business classes*, and a willingness to work for Christ in the *vocation* in which we are called.

The relation of these two classes, the missionary and the business classes, has been too much that of the two horses of which I have heard. Their driver said he had a very willing team. One horse was willing to do all the work, and the other was willing he should. Let business men be led to Christ, and to feel their *responsibility* and *opportunity*, and the missionaries, in all the cities to say the least, will not need to preface their proclamation of the Gospel message with a denial of connection between the truths they express and the lives of their countrymen.

And just here I might remark the best way for missionaries is to utilize the lay Christian influence wherever it exists for the benefit of the heathen so far as possible. Many simple Gospel truths could be proclaimed in the bazaars through an interpreter drawn from the business class, which might prove the two edged sward of the Spirit to reach the heathen conscience and inspire in the business man a desire to use his leisure, his knowledge of the language, and whatever he may have, for the perishing ones about him. How much tract distribution among natives could be carried on by Christian railway men without in the least interfering with their other duties! To see that gentleman, after the work of the day, sing and interpret and preach and pray at Picket Hall last Thursday night was indeed refreshing, while to see the apathy of some business men, who might do a little, was saddening.

We may remark here that the chief value of the movement begun under William Taylor in India, has been in raising up and qualifying young men in this country, for the preaching of the Gospel. On the whole we think it may be said that they who have most to do with arranging the work of the South India Conference, value the material this obtained as much as that which comes from America. A considerable proportion of those who have come from America to join this work, have, for one reason or another, returned thither.

REMINISCENCES. CCXXX.

Extracts from diary. Bombay, 1849.

August 15th. Was on horseback in a company of horses all harnessed to some vehicle. Presently there was a great breaking up,—the horses breaking from the chariot and one from another, and all apparently for the purpose of getting my horse separate from the others. But he was bound to the others by many traces and bands, and it seemed impossible that he could get loose without great destruction to me and to others. Nevertheless, in some surprising way, all restraints fell off, and he soon stood by himself, untrammeled, safe and free.

16. Monday the 13th was a day of great bitterness and abundant weeping. Have had some severe trials in these last months, such as I never anticipated. One of these was removed on Monday morning but it only seemed to make way for my spiritual sorrows to spring up more vehemently. A day of deep anguish, reminding me of the dark days in Nov. 1845. But last night the 15th, had a delightful visitation from the Lord, a communion, a bliss like those of January '46. It was something unlooked for; I thought the Lord had exhausted all blessings, short of that great one I wait for. His love is very sweetly shed abroad in my heart, and there is a lively upspringing of hope. Things look as though a crisis were near.

The temporal trials mentioned above arose out of the fact that the party had come to the end of his pecuniary resources. When the *dhobi* brought his clothes he had no money to pay him with. He had solemnly promised the Lord that he would never seek any personal aid from any man, either directly or indirectly, as by letting his need be known, and from this engagement has never departed. On the occasion above referred to he carried the matter to the Lord, and help came in due time, though not till patience had been tried.

Aug. 23. Last evening read letters from home. My course seems to produce a favorable impression on the minds of Christians there generally. Yesterday, appeared in one of the public papers here (Eng.) a long article concerning my change of life, and my letter to the missionaries.—The European who has been living with me these 6 months, and whom I was the instrument of doing so much for last February, has lately fallen into intemperance again and other gross sins. We must part. There is not a grain of sand so light as not to outweigh my influence. Under the most favorable of all circumstances, there is not enough of the Spirit with me to keep another from sin. On the 21st, a sweet intimation that the time of my deliverance is at hand. God in mercy grant it. And if there be only another blow of His sledge-hammer coming, prepare me for it.

September 1. Night before last, had in my hands a sword, grasping it by the hilt firmly with both hands. A dog flew at me, and seized my hands in his mouth, to make me let go the sword. The temptation was strong but I resisted it. Finally the dog had to let go my hand, and lo! not a drop of blood had been drawn.

Sept. 2. Sabbath. A day I have been more or less looking to these three months. But it brings nothing. Yes, something for which I should be exceedingly grateful, viz. a spirit of resignation and acquiescence.

Extract from a letter published in a Bombay paper, *(Telegraph and Courier)* Sept. 3.

"For Mr. B., so lately arrived in this country, to come forward thus openly in a pamphlet and hold up the missionaries of India as luxurious and inconsistent, and perfectly wrong in their manner of evangelizing, is, to say the least, hasty, ill-bred and highly imprudent. It is a very ill-disguised way of drawing public attention, and, if he gets it, admiration toward himself, at the expense of his brethren. He might at once have said and published, "Ho! all men, listen to me! Other missionaries are selfish, luxurious, rich and happy; I am self-denying, frugal, poor and miserable. I am therefore a proper missionary,—look at me. I wash my clothes, sweep my floor, cook my food, rub down my solitary chair,—(query, has he one?) and scour my pots and pans, and do other dirty duties myself. They, the other missionaries, have servants who do all these things for them; and forsooth, while my mind is harassed by my self-denial, they are quietly studying in their cosy rooms, or talking—it may be—with some natives. Judge between us who is the real Apostolic missionary."—"Throughout [i. e. my letter] there is a spirit not only of needless cavilling, but of republicanism and of teetotalism, which fully accounts for the levelling and excessively self-denying principles of the Rev. Mr. B.,—&c."

Sept. 6. This is as heavy a day as I can remember. I do not know if any one's faith

ever involved him in as much suffering, as mine has me.—My prayer is that God would not let me get angry with him, or lose my admiration of his ways. It encourages me to remember that if God's character has ever suffered in my eyes, it has only been temporarily. After all that he may do, He knows how to reinstate himself in my eyes. The bent of my mind is ever, after the hour of disappointment and confusion is over, to return and justify God. The greatest grief I know is when God's glory seems obscured by his dispensations. The glory of God is in his love, faithfulness, truth, holiness; and when he acts for all the world as though he knew nothing of these attributes, the trial is severe. It is amazing what nets of perplexity he takes me in. It is as though I were branded with a curse, and everything commissioned to oppose me.—I was pleased last night with the thought that the highest proof God ever gave of love, the greatest sacrifice he ever made, was in refusing to hear prayer; namely that of his Son. If God's glory is in faithfulness, then it must cost him most to be deaf to the cries of his own. It is not from indifference he stands aloof from me at this time.

[Letters intended for the *Bombay Guardian* should in all casses be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Sir.—I have been noticing in the Guardian for several weeks your little controversy with the *Bombay Catholic Examiner* in reference to the question of Indulgences. Your contemporary was singularily unhappy in its comparison between the notorious Tetzel and Major Tucker. The Catholic Examiner seems to think that when it is rememembered that Confession &c. to a priest was necessary therefore nothing could in fairness be said against Indulgences, and pities the ignorance of us poor Protestants who are not conversant with this important fact. We imagine your contemporary overrates its importance; for it is evident that the mere act of confessing, no mattter how heinous the sin, is a trifle when the penitent has the pardon in the shape of an Indulgence letter already in his pocket. The council of Trent determined that contrition was necessary for obtaining remission of sins; but contrition is twofold, perfect and imperfect, and the latter, which is such sorrow for sin as is produced not from batred of evil but from fear of the consequences, is held quite sufficient by such famous fathers of the Society of Jesus as Hurtado, Granados, Escobar, Pinterran Valencia and Lanay. Good old father Baumy was satisfied with the contrition which only came from the teeth outwards! The value of cofession under such circumstances and of such contrition can be appreciated by all: and we presume few, your contemporary least of all, will suspect that the Jesuits are not good orthodox Catholics.

The development of the Confessional and of Indulgences like twin sisters go hand in hand. Up to the 13th Century the usual form of priestly absolution to the penitent was not as at present "I absolve thee &c." but, "may God have mercy on thee and absolve &c." Laymen as well as priests could hear confessions, and Albert the Great pronounced the former as valid and sacramental as the latter. Up to this time Confession had not been regarded as a sacrament, and confession to a priest was not an indispensable condition of forgiveness. But Pope Innocent the III, in 1215 at the Lateran Council, imposed as law on all the faithful annual confession of all sins public and private to their parish priest; and since that time the Confessional has been regarded as the sole means by which Roman Catholics could obtain pardon of mortal sins. This innovation on the older Church doctrine, and blasphemous travesty of the Gospel, remains the doctrine of Rome to this day. Says a famous modern Cardinal; "the forgiveness of heaven is made to depend upon that which they (priests) forgive on Earth. There is no other means of obtaining forgiveness save through them." Alas! for us poor Protestants, and alas! for the Peter's and Paul's, for the John's and James's, for the Mary's and Martha's of the first centuries who knew nothing whatever of such a doctrine; according to modern Catholic ideas they may possibly be roasting in Purgatory to the present day.

Another capital discovery for Rome and her Popes was made in the 13th Century. This was the "Treasury of merits" of Christ and the Saints, out of which the Pope by the power of the keys could not only discharge the temporal penalties attaching to the sins of the living, but grant an immediate release to those grilling in the flames of Purgatory. The theory was invented by Alexander of Hales (died 1245) and Albert the Great (1205-1280) and was completed by the Angelic Doctor, St. Thomas, (1224-1274). Some Catholic divines, as for instance the famous Gerson of Paris, utterly denied that the Pope's power extended over Purgatory, but the doctrine was too valuable from a pecuinary point of view to be set aside for academic scruples, and accordingly Sixtus IV in 1477 ratified as the faith of the Church the theory expounded by St Thomas, aud condemned, as erroneous and scandalous, and contrary to the true Catholic faith, the opinion, that the Pope had not the power to remit the punishments of those suffering in Purgatory. Thus equipped with the power of compelling the faithful to confess their sins, with the power of pardoning or retaining mortal sin, and with the possession of the so-called inexhaustible treasure of the merits of Christ and his Saints, it is nothing astonishing that the Indulgence theory (which is simply a release, granted by the Pope on certain conditions, from the temporal penances of this life or from the pains of purgatory) flourished and grew apace. Bishops indeed had originally the power of granting indulgences as well as the Pope, but it seemed they abused this power, and so Innocent III imposed restrictions on them.

Up to the time of Gregory VII (1073-1085) but little had been heard of indulgeuces, but from his time onward plenary indulgences were constantly granted by the popes for cartain Services rendered to the Church. We have only space to indicate very briefly under certain heads some of the very varied objects for which indulgences were granted.

I. Urban II in 1095, when preaching the first Crusade against the Saracens, promised to all who from piety took the cross, not only the complete remission of their sins, but should any die on the way to Palestine or in battle they were to be reckoned among the number of the martyrs. Greedy for the remission of sins the whole world ran after him. This papal indulgence was repeated as often as there was a Crusade. In the connexion it should be remembered that the Popes had Crusades preached not only against Saracens and Turks, but against heretics and against contumacious princes. In the 13th century the Albigenses in the south of France were butchered in a most horrible manner by those to whom his Holiness Pope Innocent III had granted the remission of their sins on condition that they would murder these poor people. And thus did the Pope prove his right to be regarded as the Vicar of Christ; for whereas Christ had said "Love yonr enemies," the Pope by his plenary indulgences unsheathed the devouring swords of those blood thirsty crusaders against *his* enemies, and completed the work of their destruction by lighting against them the fires of the relentless Inquisition.

Pope John XXII in 1328-29 granted general indulgence to all who helped him against his enemy Lewis IV of Germany. In like manner Pope Clement IV granted indulgences to all who gave money to assist him against Manfred of Sicily. So also Urban V preached a crusade against the ruler of Milan, and Gregory IX in 1239 against Frederick II of Germany. Later on Innocent IV summoned a general council at Lyons so that with the assent of the whole Church be might the more effectually carry on the struggle with this same Frederick II. So much for indulgences granted with the express object of exciting to and carring on war, by the Vicars of the "Prince of Peace."

(2). The Jubilee indulgences are famous. Boniface VIII was the first to proclaim a jubilee at Rome. For observing this jubilee which was granted for the year 1300, the fullest and most complete forgiveness of sins was to be guaranteed in returu for small contributions of money. Some two million people visited Rome during that year, and if the Pope distributed an extraordinary amount of spiritual riches out of his mythical "Treasury of merits," he was no doubt consoled with the fact that his own treasure of filthy lucre had been enormously increased. Boniface the Infallible in his *ex-cathedra* bull originating the jubilee had limited it to every *hundredth* year, but the first jubilee had been attended with such happy pecuniary results for the Pope and the people of Rome, that there was a universal desire expressed that the next century should contain less than 100 years. Accordingly the equally Infallible Clement VI in 1343 by his bull *unigenitus* decided that the jubilee should be held every *fiftieth* year, and the most complete pardon of all sins was guaranteed to those who in 1350 would visit the Churches of St. Peter, &c. at Rome. But the second half century had not expired when another Infallible Pope in the person of Urban VI changed the ex-cathedra decisions of his predecessors and by his bull issued in 1389 decided that the jubilee should be held every *thirty third* year. In consequence Boniface IX held a jubilee in Rome in 1390, and after some slight repairs had been made to the churches out of the proceeds, the greater portion of the money was appropriated by Boniface and a few of his friends to their own purposes. Even this did not satisfy the unbounded avarice of the Pope and his cardinals, and in 1391 aud the following years jubilee indulgences were sent throughout, Germany, Denmark, Norway, and Sweden. Towns like Cologne and Magdeburg were granted the privilege of selling these indulgences that guaranteed release from all the penalties attaching to sin whether in the life or the life to come; however the Pope, prudent man, took care to send his own collector who "received a certain portion of the offerings." Not only ordinary but very extraordinary indulgences were sold. The papal nuncio or indulgence-seller-in-chief announced that he had full authority to grant *dispensations* in respect to every irregularity and sin, and remit them when committed. A most devilish doctrine truly, and with good reason did a catholic writer of those times say, "Rome thou gnawest at the flesh and bones of simple people, thy greed of gain is so great that thou pardonest sin for money; thou art loading thyself O Rome! with a burden of shame." With such plenary powers it is not astonishing to learn that Antonius the chief Nuncio collected in two years more than 100,000 golden florins. But Balthasar Cossa, Cardinal and Legate, who had taken a most active part in urging on the sale, intending to embezzle the money, threw the chief Nuncio into prison where he committed suicide. This same Balthasar became Pope shortly after, and is known to history as John XXIII. He worthily sustained the reputation of the Papal See for infamy and immorality. One Catholic historian says that the accusations against him "contained all mortal sins and an infinity of abominations." Another says "he was convicted of forty crimes." The council of Constance, the same that burned Huss, "found

his holiness guilty of simony, murder, perjury, fornication, adultery, sodomy, &c. &c." Verily indulgences from such hands as these must have had a remarkable purifying power! But to return to the jubilees. Even 33 years was considered by Papal avarice too long a period to allow to pass between the jubilees, and so they were held every 25 years, which practice was finally sanctioned as the standing rule for jubilees by a Bull of Pope Paul II in 1470. Thrice happy the position of your modern Catholic who since 1870 is bound under pain of damnation to accept as articles of the faith the contradictory decrees of the Infallible Heads of the Roman Catholic church: in one thing however they agreed—in their shameless greed, unbounded avarice and heartless robbery of the faithful.

(*To be continued.*)

AUTO DA FE IN SPAIN.

SIR,—In 1876 a book was printed in Gracia, for Protestant Schools, with the title "Simple method of Reading and Arithmetic." Many copies of it were sent to London, but by mistake 1300 copies found their way back to Spain. A very heavy Custom-duty being demanded for the books, the owner left them to their fate. Hence they were to be publicly sold. However, the chief officer of the Custom house, learning that the books contained extracts from the Holy Gospels, considered it necessary to consult the Advocate General as to the way in which the books were to be disposed of.

It is to be kept in mind, that the books in question contained no principles at all of a sectarian charcter, they simply gave the text of the gospels without comment.

The English Consul asked for the books, offering payment for them, but his request was refused. The books were ordered to be publicly burned. And so they were burned in presence of a number of Govt.-officers and of a crowd of spectators. To ensure the entire destruction of the books, they and the pile of wood on which they were thrown, were drenched with petroleum, after the books had been brutally torn to pieces. Thus were 1300 gospels burned, as a public execution, by representatives of the Spanish Government, in this 19th century. Yes, indeed, popedom is "semper eadem." Other acts of injustice, bigotry and cruelty against poor, quiet evangelical Spaniards could be adduced from several provinces, but the above is sufficient to show what papists are capable of and willing to do whereever they have the power to do it. When will that land of the inquisition break with its melancholy history of the past?

The pope has declared the reformation responsible for all revolutions. Who then is responsible for the very hotbeds of revolution in France, Spain and Italy, which are at the same time the hotbeds of popery? countries, which are still so far from the principles of the reformation, that they are not ashamed to burn the Holy Gospels!

ENQUIRER.

DEAR BROTHER IN THE LORD:—Will you kindly insert the accompanying Appeal in the next issue of your valuable paper, and take charge of such subscriptions and donations towards the objects mentioned in the Appeal?

You will be gratified to hear that we still continue to receive a good deal of encouragement in connexion with our Rural Missions, notwithstanding the several obstacles and drawbacks we have in our way. Since last January we have been permitted to introduce into the Christian Church by baptism *forty six individuals*. Of these *twenty seven* were adults, and the remaining ninteen children. Of the twenty seven adults six belonged to what are called the higher class. Perhaps you and a number of your readers will be interested in the following case. A young high caste Maratha Deshmukh belonging to Akola Balapur was persuaded by his family priest, of course a Brahman, that the lame planet Shani, Saturn (so called in all probability from the length of time it takes to go round the sun) was exerting an adverse influence upon him and would continue to do so for seven years and a half. The poor young man became sad and disheartened and commenced to propitiate the vindictive planet by means of various offerings. He gave up studies and began to visit various sacred places. He found his way to Mungi Paithan at the last Annual Fair towards the close of March last, that he might avert the wrath of the god Shani. But Keshew Rao Tyade instead of visiting the sacred tomb of the famous saint Yeknath. came to the preaching station of Christians, and there for the first time in his life heard the gospel, for hours and days together. Our excellent friend and brother the Rev. Mr. Ruttonjee and his Evangelists, and myself and our Jalna Evangelists were there for the purpose of declaring the gospel of God's grace to the thousands of pilgrims who annually congregate there. Keshew Rao Deshmuk heard the Gospel and made up his mind to embrace it then and there. The seed seemed to have fallen in a soil prepared by the Spirit himself. We mustered no fewer than fifty evangelists belonging to the C. M. S. and and the F. C. M. who kept up the services, from 7 o'clock A. M. to 8 o'clock P. M. with a short recess in the middle of the day. Both Mr. Ruttonjee and myself thought that the young man was perfectly sincere in his application to be received into the Christian Church. Still we thought he should be received into the class of our catechumans. As a remarkable Gosavi named Premdas joined the C. M. S. year before last, our dear brother kindly thought that this time K. should join our mission as he thought that I was particularly interested in the young man. K. followed me to Jalna, and became a diligent student of the new Testament with which he has become very familiar. As he went on making progress in his studies he became more urgent in his application to be received into the Church of the living God, and when we all were convinced as to the purity of his desire in seeking admission into the Christian Church, he was baptized on the 30th of last April. He is very anxious to become a medical catechist that he might be useful to his countrymeu. With this object in view he has joined our small medical class in connexion with our Bethel Dispensary near Jalnah.

As he is the first fruit from amongst the Zamindars from the Berars, I hope he will become one of the first effective preachers of the gospel in that part of the country.

In order to try his knowledge of the word of God, I asked him at the time of his baptism if he wished to assume a scriptural name what name he would like to have, and he at once chose that of the beloved disciple. So that he is now John Keshew Rao Tayade of Balapur. I earnestly pray that he will be spared to carry out the grand desire of his heart viz. to become a successful evangelist in the Berars. He has already endeared a large number of our Bethelites to himself, by his quiet, unassuming and loving ways.

Ever Yours in the Lord,
N. SHESHADRI.

Poona, Rastia's Paith, 26/9/83.

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club.)
Pastor—The Rev. William Bell, M. A.
Hours of Service.
Sundays—11 A. M. and 6 P. M.

M. E. CHURCH SERVICES. BOMBAY.
SUNDAY. GRANT ROAD, Eng. 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 3 p. m. DEAN LANE, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. MAZAGON, Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer-meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

Received last halves of notes acknowledged last week.

Received for Gospel Hall, Picket Road, from J. L. (Falerna) Rs. 5; Marriage-fee, 12.

For M. E. Church, from Mrs. A. Rs. 5

Epitome of News.

SATURDAY, SEPTEMBER 22.

—Am. paper: Explorations of a recent discovery at the base of Lookout Mountain, opening at low water on the edge of the Tennessee river, three miles from Cattanooga, has developed a wonderful cave of unknown depths. At the extreme point of exploration a very large lake was encountered, into which a fall 150 feet high poured its waters with a noise like thunder. Many other interesting phenomena were also discovered.

—Mr. Justice Scott, addressing John Grant, an insolvent about Rs. 2000 in debt said: I find you have been twice insolvent before, and you have always assigned the same reason, namely, that your current expenses have exceeded your income. Now under ordinary circumstances I should not hold that to be any excuse for repeated insolvency. A man must learn to fit his expenses to his income. Small earnings do not justify him in living on his neighbours by borrowing with no hope of repayment. But I have enquired into your case and I find it a special one. Your repeated insolvencies are due not so much to fresh debts as to the fact that you did not enter all you owed in your previous schedules. You seem to have been ignorant of what you had signed and for how much you had signed. In fact, you had drifted hopelessly into the hands of one Marwaree money-lender. You signed what he told you to sign, and I find he charged you sometimes 75 per cent. for his advances. He himself admitted that his notes were made up as much of accumulations of interest as of fresh capital advanced. Things at last reached such a hopeless pass with you that this creditor received your Army pension, your civil pension, and all your salary, and allowed you eight annas a day for the maintenance of yourself and your wife. This miserable arrangement has now lasted over two years. It is a melancholy position for a man who has earned a pension for good services in the army and another for services in the civil administration. I think you have suffered enough and I shall grant you your discharge. Your schedule now covers all your old debts. Take care that you contract no new ones.

—A Calcutta telegram to a contemporary states that an appeal has been filed by both the plaintiff and defendant in the Calcutta Defamation suit.

MONDAY, SEPTEMBER 24.

—Lieut. S. S. Parkyn, 1st Royal Irish, has been cashiered at Murree.

—*Pioneer*: On the evening of the 28th, the day of the Waroonga's arrival at Batavia, Captain Fyte saw Mr. Defries, an elderly man, formerly a ship-chandler and supplier at Anjer, one of the two survivors of that town. Mr. Defries was in charge of the Anjer lighthouse, and is, with the exception of Pilot Ridderkhoff, the only survivor now of the population of Anjer. At Anjer, instead of the white dust which fell at Batavia during the eruption of

the 27th August, on Krakatow Island, heavy showers of hot lava, cinders and pumice-stone fell continuously during the eruption. The deafening reports heard in the direction of Krakatow Island, together with the fall of lava, caused a perfect panic in the town, according to Mr. Defries' account. The miserable inhabitants were unable or afraid to make towards the jungle-covered hills to the southward, and cowered with fright, during the eruption, in their houses, imagining that the last day had come, and expecting every moment that death in its most fearful form by fire, would come on them. The wind providentially during the most violent period of the eruption on Krakatow Island was south-easterly, and this Mr. Defries believes saved the town and its wretched inhabitants from being burned by the falling embers and lava, which were blown by the steady wind across the Straits of Sunda towards the south-eastern shores of Sumatra, in the direction of a large Dutch and native town called Tillotpodong; the inhabitants of this place, every soul of them, were buried alive in burning cinders and lava, previous to the coming of the tidal waves. In Anjer many persous were scorched by burning lava, but most of them were protected for a time by their huts, dwellings and bungalows from the awful fate which befell the people dwelling on the Sumatra coast. Mr. Defries stated that dreading the fearful explosions he heard in the direction of Krakatow, he left the lighthouse of which he was in charge, and fled with several hundreds of fugitive Dutch, native, and half-caste men, women, and children —across the fields and through the jungles towards the high grounds and hills, in the direction of Serang, and to the south of Anjer. Mr. Defries had only just succeeded in getting clear of the town, which, with its vicinity, had been plunged for some hours in a darkness more cimmerian than that which overhung the city of Batavia, when he was overtaken by the first tidal wave.

He was carried into the branches of a cocoanut tree.

—*The Times*, in its notice of Dr. Moffat, says: "It is the fashion in some quarters to scoff at missionaries, to receive their reports with incredulity, to look at them at best as no more than harmless enthusiasts, proper subjects for pity, if not for ridicule. The records of missionary work in South Africa must be a blank page to those by whom such ideas are entertained. We owe it to our missionaries that the whole region has been opened up. Apart from their special service as preachers, they have done important work as pioneers of civilisation, as geographers, as contributors to philological research. Of those who have taken part in this, Moffat's name is not the best known. Moffat, it may be said, has laboured, and other men have entered into his labour. Livingstone has come after him, and has gone beyond him, and has linked his memory for ever with the record of the South African Church. Speke and Stanley have become household names where Moffat has been unknown or has been forgotten. In his own simple words, it never occurred to him, while working among the Bechuanas, that he should obtain the applause of men. His one care was for those among whom he had cast his lot. He was an enthusiast, of course—a man would be worth little for missionary enterprise if he were not this at all events. But he was an enthusiast with a clear sense of the right means to employ for the accomplishment of his unselfish task. He had a message to deliver of love and of peace, and he must prepare men to receive it by instructing them in the arts of peace.

"The progress of South Africa has been mainly due to men of Moffat's stamp. In him, as in David Livingstone, it is hard to say which character has predominated, that of the missionary proper or that of the teacher and guide. Certain it is that apart from the special stimulus they felt as proclaimers of the Gospel message they would never have thrown themselves as they did into the work to which their lives were consecrated. It was by no zeal for the spread of civilisation on its own account that they passed weary years labouring and teaching among savage tribes, amid dangers of every kind, amid privations of which they themselves made light, but which only a sense of their high spiritual mission could have prompted them to face and undergo.

—*Chr. Witness*: We learn that Dr. Palmer, chief editor and proprietor of the *Guide to Holiness*, died at Ocean Grove, Friday, July, 20. We had heard of the illness of the doctor, but were entirely unprepared to hear of his death.

Dr. Palmer was so intimately connected with the work of holiness in this country, that his name has become as familiar to the friends of the cause as that of any other worker. He has stood in the front ranks as a leader for nearly half a century; and long before many who have become prominent in the great revival were known, he and his now sainted wife were pressing the battle with marked success, and against fearful odds. Mrs. Palmer's writings and personal labors, in connection with her now departed husband, did very much to conserve the doctrine and experience of holiness. Eternity only will reveal the good done by these earnest servants of the Lord.

As age and physical infirmities pressed heavily upon them, and Mrs. Palmer, the more successful of the two, fell in the work, others, more vigorous, came to the front and urged on the battle. But no true history of the holiness revival in this country and in Europe will be complete, which does not place Dr. and Mr. Palmer in the front ranks.

Tuesday, September 25.

—The *Times of India* hears that several caravans have been looted near Jeddah.

—The Hon'ble Syed Ahmed Khan, C.S.I., has circulated a scheme for the establishment in the Punjab of a Society for sending promising Mahomedan youths to England, in order to enable them to compete at Civil Service examinations.

—A curious case of death caused by an outburst of passion lately occurred in England. Mr. W. J. Payne held an inquest in Southwark on August 30, upon the body of Henry Stoker, aged forty-five, of 15, Willmott's-buildings, Southwark. The wife of the deceased stated that on Sunday night last her husband returned home about ten. She was out at the time, and in consequence of this their son, a lad eleven years of age, refused to go indoors at his father's bidding. Her husband was a very passionate man, and of hasty temper, and on seeing the boy run away, he exclaimed, "God strike me dead if I don't kill him when I catch him." He ran after the boy, and met witness while so doing. He was dreadfully excited, but she got him back into the house and to bed. Soon after he jumped up and said he felt as though he would choke, and then became insensible. A doctor was sent for, but death ensued a day or two after. Mr. M. Cock, surgeon, gave evidence to the effect that the deceased had had a very violent fit of passion, which caused a rupture of one of the valves of the heart, and so produced death. The jury returned a verdict in accordance with the medical evidence.

—Rev. T. Evans signs a Prospectus in which he says: To be supplied with a monthly periodical that would instruct as well as interest the readers, would not only help to keep many of our preachers from the temptation of idle habits, but also tend greatly to cultivate their minds, and add to the scanty store of their scripture knowledge. With a view of meeting this great want in some measure, it is our purpose to start a Monthly Magazine of about 24 pages, to be printed in double columns of Hindee and Roman Urdu, for the special benefit of Native Christians who read these languages.

Wednesday, September 26.

—Speaking of Ivan Tourguenief, whose death is announced, the *Times of India* says: His first important work, the "Memoirs of a Sportsman," attracted the attention of every thinking man in Russia to the miseries of serfdom, and gave, as the Emperor Alexander himself used to declare, the first incitement to the reform which freed thirty million serfs. It was a book more powerful in its effects than even "Uncle Tom's Cabin," and yet it was written without a trace of "sensation." "I can," he said, "neither breathe the same air nor live with that I detest. I have not enough force of character for that. I must avoid my enemy or fly at his throat. The enemy had a distinct shape and bore a wellknown name. It was Serfdom. I resolved to combat it, even to the end. I swore I would never be reconciled with it. That was my oath of Hannibal." Yet he was studiously moderate in language, presenting his readers with a series of pictures taken from life, and leaving them to form their own opinions. In his first book he dealt a death-blow to Russian slavery; in his second he gave a name to Russian aspirations after liberty. In "Fathers and Sons" the "Nihilists" were first christened. The word was at once adopted by the Government as stigmatising the revolutionary party, and by very varied classes of the revolutionists themselves who thus thought, in adopting a common watch-word, to make a common cause.

—Dr. Joynt has returned from England.

—*Liberal*: Many of our contemporaries are exulting over this exposure of the Christian missions in the country. A truce to such rejoicings, we say. The Christians cannot be other than men and women, and charity prompts us not to rank them as angels. What surprises us most, however, in this case is not that immorality has been proved—as a matter of fact it has not been proved—but that other moral faults, faults which are not criminal perhaps, but decidedly unchristian, have been demonstrated as existing in the Christian community beyond the shadow of a doubt. No unchastity has been proved, but such faults have been proved as anger, malice, jealousy, cruelty and vindictiveness. Whether these be lesser faults than unchastity God alone knows. But we give expression to our sincere belief that so far as Miss Pigot is concerned, she has come out of the suit almost as she had gone; in other words no conclusive evidence has been brought forward to show that she is impure. As for Mr. Hastie we are ready to give him credit for good intentions; but he has misapplied his power most tyrannously and unbecomingly. If Miss Pigot had been proved to be immoral, she would have been forced out of the pale of society; but Mr. Hastie's own absence of love and forgiveness makes him unfit to be the teacher and leader of a community. Miss Pigot has been judged by an earthly judge by the standard of the ordinary proprieties of society; but he will be judged by God by the highest standard of law possible, even by the law of Christian love and charity. As we have said, the case has proved everything against the Christian community except the particular charge of unchastity.

—The news comes from Russia that a short time ago three hundred Esthonian peasants, formerly Lutheran, were baptized into the Greek Church and that six Cossacks, formerly in the Greek orthodox communion, went over to Islam. The Esthonians have received each twenty acres of crown land and the Cossacks have been sentenced to twenty years of penal servitude.

—*N. Chr. Advocate*: A very incisive and sensible article, which we commend especially to the attention of all apostles of Free Thought,

appears in the *North American Review* for September. It is from the pen of Rev. Dr. D. S. Phelan and is entitled. "The Limitations of Free Thinking." In the opinion of the writer "thoughts have their ethics as well as deeds. A man has a right to his opinion if his opinion is right. Perhaps that opinion is born of ignorance; if so, to say that he has a right to the opinion is to assert that he has a right to the ignorance. That opinion may be the result of prejudice and he has no more right to hold the one than to entertain the other." Free Thinking he characterizes as the intellectual barbarism of the age, and "the war-whoop of the intellectual savages of our time," he says, "is Free Thought." The following description is too vivid and accurate to be omitted: "The literary savage, too, loves to inflict pain. The holiest relations of life, the fondest conceptions of duty, the dearest creations of philanthropic fancy are the objects of his malignant destructiveness. In common with all savages, he requires a vast territory to roam over. A Freethinker dabbles in theology, philosophy, political economy, history, physics—in any and every study that can be reached by a bullet of blatant negations. He is a slave to a master. No savage Indian ever obeyed his chief with half the alacrity that literary braves show in following their chosen leaders. They are the veriest slaves of certain literary dictators. The Tecumseh of the theological tribe is Voltaire. The Sitting Bull of the political tribe is Paine. The Logan of the scientific tribe is elective, the beads and feathers being generally awarded to the latest God-killer."

—*Same*: The telegraphers' strike came to an abrupt termination last Friday by the publication of an order from the Brotherhood that all members would be permitted to go back to their work and secure from their employers the best terms possible on individual agreement. Immediately there was a rush for the offices and many more applications for reinstatement were made than there were situations vacant. Whenever it was possible the Western Union company generously received back all of its old employes at the old rates or at slight reduction, but in many places discrimination had to be made and only the best workmen were taken. All were required to sign an agreement that they will not hereafter connect themselves with any organization that attempts to dictate rates of wages or hours of labor. Nothing remains to be said except that the strike has cost the operators about $400,000 and thrown one-fourth of them out of work permanently.

—*The Christian Witness*, speaking of the Douglas Camp Meeting, says: William Taylor's work was not forgotten. Bros. Ward and Stone, of India, had written to us to procure them a small organ each, for their mission work. A brother at the Fall River Camp-meeting had pledged to pay one-third the expense of both instruments. The subject was presented at Douglas at the close of a prayer-meeting, when the amount asked for was raised in about five minutes. This done, Bro. Morse proposed to take a collection for Bro. Wm. Taylor's work. A little table was placed in front of the stand, and in a few minutes something more than a hundred dollars was laid upon it. Then Bro. Morse said: "I want to put in $500." This was a noble contribution. He had already given $40 toward the organs. We raised, on the whole, in about fifteen minutes, some $800.

Thursday, September 27.

—*Times of India*: "A European Shareholder" who, as a shareholder in seven differen mills has a right to be heard, has addressed a letter of warning to all interested in the cotton industry of Bombay. There is little truth, he thinks, in the scare lately raised as to the number of new mills under construction. "There are," he says, "new fields for their productions awaiting them, but in order to retain these new markets the goods must be what they are represented." But many of the goods, so far from being what they are represented, are, he maintains, falsely marked, and he quotes a letter addressed to the Millowners' Association by Mr. Damodhur Thackersey Mooljee, pointing out that the overstocking of Bombay piece-goods is to a great extent caused by the reluctance of the merchants to buy cloth which turns ont to be of less weight and length than it was represented to be at the time of purchase. Mr. Damodhur Thakersey Mooljee is not, it seems, the only complainant, for the Bombay Piece-gouds Merchants have, we further learn, asked the Chamber of Commerce to represent to the Millowners' Association that "this practice, or want of practice, in not properly stamping the goods, has had such a detrimental effect on the trade, that unless a change is made they will refuse to purchase any Bombay-made goods unless properly stamped with the weight and length, after the 1st of October next." The Chamber of Commerce have forwarded the remonstrance as desired, and the Millowners' Association will have to make up their minds by the end of the week.

Friday, September 28.

—The *Times of India* hears that the case against Mr. R. Knight of the *Statesman*, for defamation, brought by Messrs. Roberts and Morgan, is adjourned to 4th of October.

—Deaths last week, 431. By Cholera 23.

—Fall of rain: Fort 81 inches, Byculla; 88.

—*Indian Daily News*: The Bengal Christian Family Pension Fund, which now owns Government paper worth more than two lakhs of rupees, is managed by a body of directors, lay and clerical, European, Eurasian, and Bengali, representing all the various denominations of Protestants in Calcutta. These held on Friday last their monthly meeting to transact ordinary business. After this was gone through, it was moved, seconded, discussed, and *unanimously* agreed to that a vote of sympathy with their codirector, Baboo Kali Churn Bannerjee, and of unabated confidence in his Christian character, in spite of the cruel and unjust aspersions thrown upon him in connection with the late defamation case be recorded on their minutes.

—*Missionary Herald*: "Sunday, June 3, was a great day for the Adana Church. In the morning, after a sermon on the privileges and duties of church members, seventy-four persons gave their assent to the Confession of Faith and the Covenant, and were received to the church as new members. It was a sight such as perhaps has never before been witnessed in Turkey. To us who knew, as well as man can know, the spiritual history of each one of these new brothers and sisters, out of what depths they had come, and how clear were the evidences of their acceptance as dear children of God, the occasion had an interest that can scarcely be communicated to others. The church, which by this accession more than doubles its membership planted as it is in a city from which influences are continually going forth into the interior of Anatolia, will, we believe, become a powerful witness for Christ to perishing thousands. We all expect, also, that the next communion will see the accession of twenty or thirty new members to the Adana Church, and fifteen or twenty to the church in Tarsus—additional fruits of the revival that has marked this winter and spring.

—*Indian Spectator*: It is amusing to see some of our vernacular contemporaries predicting the fall of the Christian Mission because of the disclosures made in the Pigot-Hastie case. The Native tendency to generalise is too strong. Because a few men and women belonging to the Scottish Church have erred, therefore no Missionary in the future should presume to teach the people, nor should he expect his Church to stand for a day longer! To us the wonder is that with the immense responsibilities they incur Christian Missions are so seldom found fault with.

CONTRIBUTED.

CHRISTIAN PHILANTHROPY. *

Philanthropy is love to the human family, that pure unselfish love which causes a man to see in his followman a brother and which prompts him at all times and under all circumstances to do all he can to increase the happiness or alleviate the sufferings of others. It may assume different forms and shapes, like a vast aud varied river, as in this 19th century, but its source is always in the heart where love to God and man reigns supreme. It led Wilberforce, standing as he was under the banner of truth and righteousness, to exert all his powers for the abolition of the slave trade, which after a long warfare and many struggles was finally decreed by the British Parliament. It led Howard to visit all Europe, not to survey the sumptuousness of palaces, or the stateliness of temples; but to dive into the depths of dungeons, to plunge into the iufection of hospitals, to survey the mansions of sorrow and pain, to take the gauge and dimensions of misery, depression and contempt, to remember the forgotten, to attend to the neglected, to visit the forsaken and to compare and collate the distresses of all men in all countries. It was a voyage of discovery, a circumnavigation of charity.

Hans Egede, a Danish divine was moved by the same spirit to leave his country and his kindred and settle in Greenland. He lived among the savages of that country and gained their confidence by his piety and benevolence. Thus was Greenland won for Christ. Dr. Chalmers, one of the greatest divines that Scotland produced, and one with whose personal history the life of the Free Church is greatly bound up, was another type of Christian philanthropy. He with the help of his collangues not only severed the church from the trammels of the state, but gave her such a popular support that to this day Scotland is reaping the advantage of this excellent system. This man, says Dr. Hamilton, "possessed in the highest measure that divinest faculty of spirit, the power of creating its own world; but it was not a poet creating worlds to look at; it was the reformer and philanthropist in haste to people and possess them. His schemes of beneficence, his plans for the regeneration of his country took their vastness and freshness from the idealism of a creative mind. At first sight they had all the look of a romance,—impossible, transcendental and unreal; and had the inventive talent been his only faculty, they would have continued romantic projects and nothing more;—a new Atlantis, a happy valley, or a fairy-land. And if he had been like most men of poetic mood, he would have deprecated any attempt to reduce his gorgeous abstractions to dull actualities. But Chalmers was never haunted by this fear. Like all men of overmastering energy, like all men of clear conception and valiant purpose—like Nelson and Napoleon, and others born to be commanders, there was a spell in his audacity—a fascination in his sanguine chivalry. He believed that whatever is in the Bible will yet be in the world. And he believed that all things are coming which God has promised, and that all things are practicable which God bids us perform." These men are instances of different exhibitions of the same spirit, working within man.

What led these men and others of their noble ancestry thus to sacrifice their all for the good of mankind? Were they actuated by a spirit of self-aggrandizement? If such had been the case they never would have shown that spirit of self-denial which we mark in their lives. No. They were not actuated by self. They had learned to esteem others better than themselves. They were disinterested in all their undertakings. They had been taught

* Paper read at the Annual Meeting of the Free Church College, Bombay, Justice Birdwood in the Chair, Sept. 19th, by Mr. David Ganpatrao.

in the school of Jesus, who came to seek and save those who were lost.

It is Christianity alone that begets the true spirit of Philanthropy. It is here that we breathe the pure atmosphere of benevolence. We are here told that pure religion and undefiled before our God and Father is this—to visit the fatherless and widows in their affliction—and keep ourself unspotted from the world. Where can we find a description of benevolence to match the one given by Paul? It is simply incomparable. Charity, he says, "suffereth long and is kind, charity envieth not, charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;"—"whose praise is not of men, but of God." The example to be followed in our sphere of benevolence is God himself. 'Be ye perfect even as your Father who is in heaven is perfect. For he makes his sun to rise on the evil and on the good and sends rain on the just and on the unjust.' Such are the teachings of the Word of God and such the example man is to copy. To imitate God would have been simply impossible had not Jesus Christ the God-man shown us the way to do it. The rules of morality and the benevolence of Christianity are not in word only; they have been embodied in the person of Jesus. It is in this that Christianity has a decided advantage over the other systems of religion.

The philanthropy inculcated by Christianity is not of a negative character. We are not told to sever all our connexions with men and pass our lives in a solitary jungle apart in the comtemplation of Bramhâ. This would be not understanding the first principles of Christianity. Christian philanthropy is a *positive* character. It is ever active. Like its founder who said my meat is to do the will of Him that sent me and accomplish His work, it is ever on the move. It tries to raise man from the depths of moral degradation to which he has sunk, to that pitch of moral excellence, which is none other but the image of God himself.

In Christian Missions to different parts of the globe I see a vivid example of Christian philanthropy. The history of modern missions forms a very interesting chapter in the annals of Christian Britain and America. A desire for the spread of the Gospel had been at first the common feeling of all the followers of Jesus. This was in accordance with his parting command "Go ye into all the world and preach the Gospel to the whole creation." This is the command of God. There is a reciprocal cry not only from Macedonia to come over and help them, but from the whole earth which is groaning and travailling in pain. Bishop Heber has well put this in those lines which we often sing:—

From Greenland's icy mountains
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

This is the appeal sent by the whole creation to the throne of God Himself, and He sends Modern Christian Missions to its rescue. India is under the deepest obligation to the Gospel of Christ, a land in which are found the types of all that is beautiful and magnificent, in which the Creator's glories are peculiarly manifested, and His providential gifts richly bestowed—a land possessing people of the highet order of intellect—such a land was covered with the shroud of spiritual night, and error and guilt spread rampant over all her borders, when Christian missions hastened to her rescue. And now what a change has come over India. A change for the better is seen wherever we go in this land. What has the Gospel achieved for India, and what shall it not yet achieve?

But let us follow the servant of the Lord in his daily avocations and then I suppose we shall have a just conception of his philanthropic career. "Look at the educational plans of the missionaries. The schools range in character, from the rude colonnade, on the floor of the area of which the scholars seat themselves, and casting dust on their boards, decipher with the finger, or a reed, the vernacular characters,—to the spacious college-rooms, fitted up with libraries, and maps, and philosophical apparatus and in which the scholars study in the European manner. Already do girls, hitherto debarred from education, come to mission schools; and some thousands of India's daughters and future mothers, learn, year by year, the character of Him who looked with Divine benignity on woman. The boarding-schools for girls, conducted by missionary ladies, possess vast interest. There are nurseries where, by daily culture, young souls are trained for heaven. Let us then look at the literary labours of the missionaries. A Christian literature has to be created for the people of this land, and they apply themselves to this important task. In cities such as this they issue periodically such books and papers as will guide and enlighten, not only the native but the European mind. But especially, their strenuous efforts are directed towards improving the translations of God's Word, and advancing towards the accomplishment of a standard version. Beyond all, the preaching labours of the missionaries especially challenge your interest. Behold the evangelist, like John the Baptist of old, amid the throng of idolatrous multitudes. He is alone, but he has God at his side and he proclaims the message of G d's saving grace. Many have been thus gained over to Christianity from the highways and hedges.

Are not these, Gentlemen, philanthropic deeds? A life spent in such a noble cause is not spent in vain. To-night the name of Dr. Wilson, the founder and for many years the principal of this Institution comes home to our hearts with dear memory. The sight of his portrait, the sound of his name are dear to us. He was a philanthropic man and his name is enshrined in the hearts of thonsands in Western India. He has passed away from the scene of his labours, but he has left behind him marks of his footsteps which will not be effaced soon. He was a man of very productive faculties, resolute preseverance and clear discernment. His joy was in missionary triumphs, some of which he lived to witness. He fills, says his biographer, with a powerful individuality and varied resources the whole of Western India, becomes the adviser of British Viceroys and governors, writes minutes for the guidance of the Indian Government overflows on the one side into Africa, where his pupils are the guides of our military expedition into Abyssinia, and on the other side into central Asia, and over all India. And yet his life-element is the Church of Christ and its feeble missionary converts, and the lower castes who compose it, whom he tends with pastoral fidelity and affection, and their orphans and widows, and the schools where they are being trained up. Such was Dr. Wilson of this city. His name is sacred within these walls and though every thing that was mortal of him is gone his spirit is with us. He being dead still speaks to us: "Be ye followers of me even as I am of Christ."

Selections.

THE PHILOSOPHY OF HUMILITY.

BY E. A. LAWRENCE, D.D.

In the study of the practice of mechanics the first thing sought is a knowledge of the tools. So in the pursuit of religious knowledge men must have some acquaintance with their own mind as the instrument of investigation. They should know that the reason is darkened by sin and the moral sense perverted. They should be willing to know the whole truth, however self-convicting it may be, and to take it as soon from a fool as a philosopher.

It is important also to distinguish between man's fallible judgments and God's infallible revelation. Some, assuming the sufficiency of human reason and intuition, have denied not only the necessity, but the possibility of a supernatural revelation. Others, elevating human opinions above God's word, have ejected from that word nearly all of its distinguishing doctrines as in conflict with their sense of what is just and true. "The divine cannot have taken place in the manner narrated in the Bible; therefore this record is not divine." All such exaltation of the fallible natural wisdom into the infallibility of the supernatural is adverse, not more to humble piety than to sound science and philosophy. Here is the real conflict of the ages, between man's pride of reason and God's revelation.

Humility induces in the soul a love for the truths it is called to study. It brings the eye of the mind to the true point of perspective. It presents the moral world, instead of a dark, unspeaking chaos, as an intelligible canopy, studded with moral luminaries, the brightest of which is the Bible. What that reveals, humility thoughtfully receives as truth that needs no higher attestation. No doctrine of its disclosure is repugnant to reason or intuition when these have been corrected and cultivated by its illuminations. By the love of truth which this virtue involves it removes the aversions of a proud heart to the simple teachings of Nature and the Gospels. It clears away the vapors springing from the fermentation of a corrupt nature and brings the soul into a pure atmosphere and under a serene sky. Though a man should have an angel's power of knowledge, if he has also a fallen angel's pride, dimness would be to his eyes, and he would grope and stumble at noon.

Humility may be defined as a just sense of one's character and condition. Out of this springs a tender regard for his fellows, which makes him careful of another's interests as of his own. In answer to the question, "Am I my brother's keeper?" the proud man says "No," but the humble man, "Yes; his keeper for all the good I can do him, all the evil I can prevent." Esteeming others better than himself he shuts out that vain question, "Who shall be greatest?" and seeks to advance others to posts of influence. How often do we see strifes for pre-eminence, in which each one imagines himself most worthy of political preferment! How often in theological contests do ambitious ecclesiastics struggle for the mastery, seeking victory more than truth! In all this, how does pride bear rule and humility fall wounded and bleeding at its feet!

On the other hand the benevolent feeling of the humble man leads on to kindly action. And his humility gives him high vantage-ground. He has become acquainted with the infirmities of others by the consciousness of his own; and from his experience of the remedy he has acquired both courage and skill in applying it. He speaks to his neighbor of his faults and not to another. He uses the pruning knife of admonition, not as an enemy to make wounds, but as a surgeon, to heal or remove them. If there is severity, it is not in the heart of the practitioner, but in the disease of the patient. Humility is the foundation of benevolence as well as philosophy.

There is a method not very uncommon, quite the reverse of this, in which the speaker, after commenting on some excellences of his neighbor, deems it important to state—very reluctantly, of course—that he has his faults. My neighbor is a good man; but—. Oh! how full of pride and injury is that little monosyllable go-between, when made such an invidious disjunctive. "He is a very good man; but.—" But what? Is he a murderer? "No." Is he a thief? "No." A cheat? "No. But he

has his faults." And who of our unhappy race has not? Yet is it necessary always to paint this dark side of the picture? Humility shows a more excellent way. It says all the good it can of others, and if more be not necessary for truth's sake, or some one's advantage, there it steps.

As proud men have little desire to do each other good, so, if they ever attempt it, do they have little success. I have seen experiments, and the frigid zones might as easily warm each other, or icebergs melt one another, or buckets without bottoms draw water out of empty wells, as such men do each other good. Reproof from the lips of a proud man, by a natural transmutation, to the recipient becomes censure. Admonition by the same alchemy becomes reproach, counsel imperious dictation, and persuasion has nearly all the ill effects of physical force; while the simpler honest efforts of a man who is clothed with humility, challenge from the most hardened the praise of sincerity, and compel a tribute of admiration even from the vile. The tenderness and sympathy with which they are mingled are just suited to their end. They paralyze the arm of assailing power, and cut the nerve of stoutest resistance, falling upon the guilty like distilling dews upon the parched ground. There is in it the attraction of a magnetic power to draw men from evil. It haunts them like a loving spirit from the abodes of the angels, and moves them like an ever-present force from the seat of mercy.

> "Whoever works me good with unmoved face
> Does it but half; he chills me while he aids;
> My benefactor, not my brother man."

The Church is never so lovely in the sight of her King, as when most clad in the garments of humility; and she is never so formidable to her foes, nor so successful in her aggressive movements. Let her always be of an humble temper, and her depression will be the means of her elevation. Every onset of her foes will both prove and confirm her invincibility. In the might of her meekness, one shall chase a thousand and five put ten thousand to flight. (*N. Y. Independent.*)

SOUL CHILL.

The great French writer, DeTocqueville, wrote: "The fatal malady of the soul is cold." Certainly very many people are suffering from cold in the soul. Such colds are as prevalent as influenza in March. Unfortunately they are likely to extend through the year and to be the most severe in the hot months. The atmosphere of the world is a frigid one for Christian graces, even at the best. What are some of the ways of taking cold spiritually? Getting a chill is a very natural and common one. Some churches have an icy atmosphere in which earnest piety soon becomes congealed. Or the Christian may live in the atmosphere of worldliness, among associates whose whole thought and planning is for pleasure or business success. Two things are necessary to preserve one's warmth in a chilly atmosphere—food and exercise. Those who feed upon Christ, the living Bread, and "exercise themselves unto godliness," may hope to keep their spiritual glow. Have you had a chill in your soul? Then come close to the Sun of righteousness that you may be thawed out and rejoice in a Summer of bountiful fruitfulness.

GEORGE SMITH.

THE SOLITARY BIBLE MAN OF SOUTH AMERICA.

Alone? O yes, he was always alone; no mother, no sister, no wife, ever ministered to *his* needs, or comforted him in his weary and wounded hours. His whole life was given to the work of saving souls; and his reward on earth was hardship, imprisonment, stoning, and at last death in an old military hospital, where no friend was near him to know how it was with him in his final hours.

"Faithful unto death" he was, and now the "crown of life" which the Master promised to such, is his. He no longer feels the heart-ache caused by ingratitude, nor the heaviness of too much solitude; and his works do follow him. His sullen manner, rough voice, and square face, no longer repel. The beauty as well as the righteousness of his Lord are upon him now; and the little children of whom are the kingdom of heaven, are doubtless attracted to him—as here, where his loving and noble nature was veiled in such rugged and uncomely flesh, they were not.

How strange and sad it seems that flesh and spirit should, even for the short life of earth, b: often so utterly mismated! Surely, some mistake must have been made in cases where the most crooked and unholy souls gain possession of the most beautiful and saintly-looking forms, and the souls that are generous, noble, full of all God-given graces, are thrust into ungainly, and it may be almost repulsive, bodies; where faces like the faces ef angels cover spirits that are the opposite; and where the angelic spirit is forced to peer through faces almost frightful in their ugliness! But all this the grave will end. And when George—the true and noble, the unselfish and devoted, the hero and the saint—shall arise, how glorious will be his shining, and how thickly studded with gems his crown will be! Unselfish soul, patient toiler, uncomplaining sufferer, it is morning with you now, when your sun shall no more go down, and the days of your mourning are ended.

George Smith was of German birth, and a bad boy. What would his discouraged mother have said had one told her what was to be the future career of her son? It does not appear that she or his father ever taught him in the Scriptures, nor tried to impress upon him his duty to God. Perhaps it was "uncovenanted mercy" which watched over and saved poor George, as a brand from the burning. It was in a prison in Rio Janeiro, where he was sent for robbery, that he got hold of a Bible. He studied it well. George had good common-sense, and he saw clearly, as any one possessing the same would do after such clear-headed reading, that the Bible was from God. The Holy Spirit led him to accept this God as his, and George became a new man in Christ Jesus.

After leaving prison, he set to work to earn money for the purchase of Bibles; and with a box of these strapped upon his broad, strong shoulders, he started out on the work of all his future years. He was supposed to have gone thus through every province in the Empire. He used often to go with caravans on their four to six months' journeys. At night he would read the Bible to the men till "they delighted to listen." He visited the priests, and tried to induce them to read the Bible. If they abused him, he denounced them. He would accuse and warn them, in presence of the crowds that would gather to hear the heretic, till the priests, in shame and terror, would sneak away, or call upon the people to defend the faith. But stoning, imprisonment, and threats of death were all lost on heroic and faithful-unto-death George. He held on his chosen way. In the houses of poverty and sickness he read in softened tones the Holy Book, and his words were full of consolation. "Pilgrim's Progress," "The Dairyman's Daughter," and other books of this nature, he sometimes carried, aad those who had read his Bibles were glad to read these. At long intervals he appeared at the American Church in Buenos Ayres, and attended meetings there. Quiet, happy, contented he seemed, though destitute of all home-comforting and companionship.

Years passed, and his tall form began to bend; his giant shoulders began to feel the burdens. He perhaps pined now for voices of sympathy. Human nature is the same in all true hearts.—Fellowship, affection, sympathy, *home*—where is the heart so brave, so devout, that all through life it can cheerfully bear on and up without these? Where is the human heart that will not break under lifelong hard fare, unrequited love and toil, ingratitude, and abuse? Evil for good, in large measure, had been given to self-sacrificing George Smith; and at last—at last his strong heart was breaking. They saw this who saw him last in the city; and in answer to questions, he confessed his loneliness. But once more a strong man (using all his strength to do it) lifted the heavy load of books to the bowed shoulders of George, and for the last time he walked away!

Now with the Master, whose heart also was broken by the human beings for whose good He came and worked and died, the lonely man finds sympathy and love and home, and he is comforted.—(*N. Y. Evangelist.*)

AUGUSTA MOORE.

GOSSIP REBUKED.

The *Advocate and Guardian* gives an incident that may prove a suggestion to all of us:—

One day the conversation at dinner in a family well known to the writer, turned npon a lady who was so unfortunate as to have incurred the dislike of certain members of the household because of some little peculiarities. After several had expressed their views in no gentle terms, the married sister added: "I can't endure her, and I believe I will not return her call if she calls here again."

Her husband, who had hitherto remained silent, replied: "She will not trouble you again, my dear, as she died an hour ago."

"You do not mean it? Surely you are only teasing us for our uncharitableness?"

"She is really dead. I learned it on my way to dinner."

Overwhelmed with shame, the little group realized for the first time the solemnity of such a sinful conversation. Let us take warning, and speak of those about us as we will wish we had done when

> "Death sweeps their faults with heavy hand,
> As sweeps the sea the trampled sand."

Miscellany.

—J. M. Gibson, D. D. on "The Loss of Christ":

WE find that the method of Christ and his apostles was one which, while assuming and requiring the broad basis of righteousness in all things, specially urged the law of love in both its branches as the true leverage by which even the commonest morality in the business of life could be most effectively secured. Is the method a sound one? Is it still applicable and likely to be effective in all the complexity of the business life of the nineteenth century? This is our main question; and a very important one it is. There are those who emphatically say No; and we must listen to what they have to urge. There is, first, what may be called the objection of the average business man. It may be thus expressed: "Business is business, and must be conducted on strictly business principles, according to the law of demand and supply and the commonsense rule of buying in the cheapest and selling in the dearest market. This talk about the law of love is all very well for 'pulpit eloquence,' or pulpit twaddle, as the case may be; on 'Change it must be 'Every man for himself, and—'" well, instead of finishing the adage in the rather rough way which shows what is the fate of "the hindmost," we shall give the modern equivalent, and call it "the survival of the fittest." And the use of this scientific phrase reminds us

that, besides the objection of the average business man, there is that of the sociologist, which, however, is just the old popular objection put into scientific form. It is fully and ably set forth by Mr. Herbert Spencer, especially in his "Data of Ethics," where, according to himself, he shows to a demonstration that the Christian law is not only inapplicable to the ordinary business of life, but would be positively ruinous to society if it were actually carried out. It may be well to quote some of his own words, premising that by "egoism" he means the doctrine "Every man for himself," and by "altruism" the doctrine, "Every man for his neighbor," which, according to him, is the Christian doctrine. He says: "It does not seem to be suspected that pure altruism is actually wrong. Brought up as each is in the nominal acceptance of a creed which wholly subordinates egoism to altruism and gives sundry precepts that are absolutely altruistic, each citizen, while ignoring these in his business and tacitly denying them in various opinions he utters, daily gives them to lip-homage, and supposes that acceptance of them is required of him, though he finds it impossible. Feeling that he cannot call them in question without calling in question his religion as a whole, he pretends to others and to himself that he believes them—believes things which in his innermost consciousness he knows he does not believe. He professes to think that entire self-sacrifice must be right, though dimly conscious that it would be fatal. ("Study of Sociology," International Series, p. 184.)

The enormous mistake on which this criticism si based is due to a confusion of ideas between what is required of a Christian as toward God and what is required as toward his fellow man. It is true that we are asked to surrender ourselves implicitly and entirely to God. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." If this is "pure altruism," it is an altruism which can never do any harm in the most complex state of society, but will always and in all circumstances secure the highest possible welfare both of the individual and of society. Let a man implicitly and fully surrender himself to God—to obey his commandments, to do his will, to live for his glory—and it will be the best for the man himself, the best for his family, the best for his friends, the best for his enemies, the best for the Society in which he lives, the best for the world at large. Would that all mankind were only altruistic after this fashion, and the great problem of sociology and of Christianity would be finally and fully solved. There would be a Heaven upon earth! But the scientific critic of the law of Christ seems to know nothing of this kind of altruitm. The altruism he is thinking of is the surrender of every body to his neighbor: anp no intelligent Christian needs to be told that there is no such surrender asked of us by the law of Christ. "Thou shalt love thy neighbor." How? With the whole heart? No. "Thou shalt love thy neighbor *as thyself.*" This, as we are told, is the sum of the second table of the law, which has to do with our duty to our neighbor. And what a grievons misrepresentation of it are the words above quoted. And still more so, when our critic goes on to say that it calls us to the "continual giving up of pleasures and continual submission to pains," "so that its final outcome is debility, disease and abridgment of life." There are, indeed, some exhortations here and there in the New Testament which seem open to this kind of criticism, if literally pressed; but the difficulty entirely disappears if we loook at the evident spirit of them; and this is what both Christ and his apostles remind us we must do. For instance: "Look not every man on his own things; but every man also on the things of others." Here the first part seems to forbid attention to our own interests, while the second summons us to attend to the interests of others. But does not the word "also" show clearly that a proper attention to our own interests is taken for granted as a thing of course (as may be very safely done)? "Look not every man on his own things; but every man *also* on the things of others."

It is abundantly clear that the spirit of it is to caution us against seeking after our own interests to the disregard of the interests of our neighbors. And surely this is good enough social doctrine. It is not at all at variance with the strictest social science. And then, lest any should be disposed to run into the altruistic extreme, of which the critic is afraid, have we not such reminders as this: "If any provide not for his own, and especially for those of his owu house, he hath denied the faith, and is worse than an infidel"? Thus we find that the scientific objection to the Christian law of love does not deal fairly with the second commandment of the law, and, what is still worse, leaves out of sight the first commandment, which takes precedence of the second, and therefore, of course, modifies its application. Such objections are valid against certain systems of modern humanitarianism, but they have no force whatever against the Christian law of love.

TELEGRAPHIC NEWS.

Sydney, September 20th: A Conference of the Colonies will be held here at the end of November to adopt a scheme of federation with a view to the annexation of New Guinea and other Islands. Great dissatisfaction is felt throughout Australia at the policy of the Colonial Office in London.

Paris, 20th: Marquis Tseng has telegraphed to Pekin the result of his interviews with M. Ferry, but has not yet received a reply.

Cairo, 20th: Sir Auckland Colvin had a ferewell audience of the Khedive to-day, after which he took his departure.

London, 21st: Mr. Gladstone arrived at Gravesend yesterday from his visit to Copenhagen.

Vienna, 21st: Six hundred peasants assembled to-day at Farkasevaz, demanding the separation of Croatia from Hungary. The rioters were dispersed by the military, many of them being killed and wounded.

London, 22nd: The post of Financial Adviser to the Egyptian Government has been offered to Mr. Vincent, the president of the Council of Foreign Bondholders at Constantinople.

Paris, 22nd: M. Barrere has been appointed the French Consu lGeneral in Egypt.

London, 23rd: Several districts in Counties Mayo, Clare, and Limerick have been proclaimed. In conquence of the disturbed condition of the district referred to, additional constabless are required there.—The *Dailay News* publishes a telegram from the Cape stating that the British authorities have sent a message to Cetewayo asking him to surrender, but have not sent him an ultimatum.

Paris, 23rd: Owing to the rumours that China's attitude is of an unyielding character, the French press is assuming a hostile tone, and urges that continued re-inforcements should be sent to Tonquin.

St. Petereburg, 23rd: The exceptional police measures have been prolonged here for one year.

Madrid, 23rd: It is denied here that in paying a visit to Germany it is King Alphonso's object to seek an alliance between Germany and Spain.

London, 24th: Mr. Vincent, the President of the Council of Foreign Bondholders at Constantinople, has accepted the post of Financial Adviser to the Egyptian Government. The election of the Egyptian Legislative Council commenced yesterday.

25th: A storehouse at Woolwich Arsenal, containing rockets, was destroyed by fire yesterday. A continuous exploding of rockets, lasting three-quarters of an hour, was caused by the conflagration. Rockets flew about in all directions, some extending to the distance of six miles, and caused great damage to property, besides killing two people. It is believed that the catastrophe was purely accidental.—News from the Transvaal states that the two chiefs, Mampoer and Mapoch, have been sentenced to death by the Boers.—It is reported from Madagascar that the Hovas have retaken all the positions captured by the French on the north-west coast, with the exception of Majunga.

Paris, 25th: The *Temps* publishes an article to-day, stating that, acting under the influence of England, the Chinese Government proposes the French annexation of Annam as far as the Red River, China to annex the remainder of Tonquin. The Red River to be open for navigation to all nations. The French Government make a counter-claim for the whole of the Delta.

St. Petersburg, 25th: The *Journal de St. Petersburg* publishes an article to-day stating that in consequence of the irregularity of the proceedings in Bulgaria, the Russian members of the Cabinet, foreseeing that dangerous measures are likely to ensue, have retired. The article goes on to say that Russia will not remain an indifferent spectator to what is transpiring, but that her action will be regulated by the course of events.

London, 26th: The *Daily News* publishes a telegram from the Cape this morning, stating that Cetewayo has offered to surrender to the British authorities upon the condition that his safety will be secured.

27th: The strike of 15,000 cotton spinners at Ashton under-Lyne, which commenced on the 19th of August, was terminated yesterday.—News from Ireland states that Orangemen are massing at Dungannon, with the view of preventing a meetiug of Parnellites which was intended to be held there to-day. The military were called out yesterday to disperse the mob.—The Duke and Duchess of Connaught embark at Brindisi for Bombay on November 5.

Paris, 27th: The Paris papers to-day attack the King of Spain for coming to Paris after having accepted the Colonelcy of the Strasburg Uhlans.

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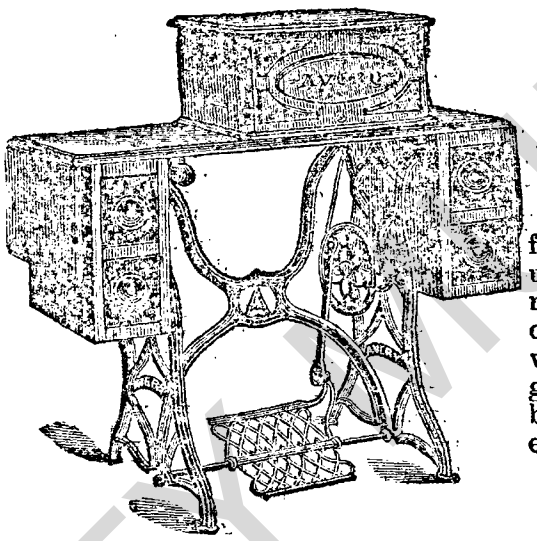

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On and after MONDAY next, the First of October 1883, the following alterations of, and additions to, the Passenger Train Service will take effect upon this Railway:—

First.—The Down Passenger Train which now leaves Bombay at 5-0 p.m , will leave at 11-0 p.m., and reach Poona at 7-0 the following morning. It will leave Poona at 8-0 a.m. instead of at 8-30 a.m. and arrive at Sholapur on the same day at 6-0 p.m. instead of at 5-20 p.m.

Second.—The Up Passenger Train which now leaves Sholapur at 7-0 a.m., will leave at 8-0 a.m. instead, and arrive at Poona at 6-0 p.m. It wil leave Poona at 11-0 p.m. and arrive in Bombay at 7-0 on the following morning.

Third.—An additional Passenger Train will run between Bombay and Poona. It will leave Bombay at 8-30 p.m., and arrive at 5-45 a.m.; leave Poona at 8-30 p.m. and arrive in Bombay at 6-0 a.m. on the following day.

Fourth.—The Down Mixed Train now leaving Lonauli at 7-0 a.m. and arriving at Poona at 9-30 a.m., and the Up Mixed Train leaving Poona at 7-0 p.m. and arriving at Lonauli at 9-30 p.m. will be discontinued.

Fifth.—The Up Passenger Train from Poona at 9-0 a m. will leave there at the same time, but arrive in Bombay at 4-45 p.m. instead of at 4-30 p.m., as at present, and will stop at all Stations between Poona and Bombay.

Sixth.—The Down Mixed Train now leaving Sholapur at 5-50 p. m., will leave at 7-0 p. m. instead, and arrive at Raichur on the following morning at 6-30 instead of at 5-30 as at present.

Seventh.—The Up Mixed Train from Raichur will start at 7-30 p.m. instead of at 6-0 p.m., and reach Sholapur at 6-50 a.m. the following day.

Eighth.—The Mixed Train which now leaves Kasara at 6-30 a.m. wlll leave at 7-30 a.m and arrive at Kalyan at 10-45 a.m. instead of at 9-45 a.m.

Ninth.—The Local Train Service betwen Bombay and Kalyan will be revised, and an additional Train will be run between Bombay and Coorla and Bombay and Kalyan.

Tenth.—The Down Mixed Train which now leaves Dhond at 11-25 a.m. will leave at 11-0 a m., and arrive at Munmar at 9-30 p.m. instead of at 10-0 p.m. as at present.

Eleventh.—The Up Mixed Train which now leaves Munmar at 2-45 a.m., will leave at 3-0 a.m., arriving at Dhond at 1-30 p.m. instead of at 12-45 p.m. as at present.

Twelfth.—On and from Monday the First of October next two Trains instead of one will run over the Khamgaon State Railway, leaving Khamgaon at 8-45 a.m. and 3-45 p m. and arriving at Jalamb at 9-30 a.m. and 4-30 p m.; leaving Jalamb at 10-15 a.m. and 5-0 p.m. and arriving at Khamgaon at 11-0 a.m. and 5-45 p m. respectively.

All other Trains over the Great Indian Peninsula Railway, and the Dhond and Munmar, the Bhopal, and the Amraoti State Railways will continue to run as at present.

On the First October next a new Station will be opened at Matoonga, between Dadar and Sion, for Passengers, Luggage and Parcels. All the Local Trains running between Bombay and Kalayan will stop at this Station.

For information as to the Trains by which Horses and Carriages will be conveyed, and for further particulars, see the published Time Bill, dated the First of October 1883, Exhibited at Stations and Special Notice in this Company's Guide Book.

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Bombay, the Twenty-fourth of September 1883.

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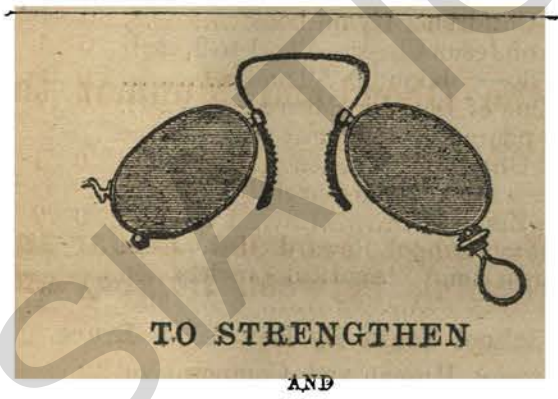

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